THE WOMEN'S

MISSIONARY MAGAZINE

—OF—

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HOW BEAUTIFUL.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation. Isaiah 52: 7.

Behold these shall come from far—and, lo, these from the north and from the west, and these from the land of Sinim. Isaiah 49: 12.

How bealtiful o'er mountains fleet
The coming of his royal feet,
Who bringeth tidings from afar,
With no loud clarions of war,
No armies marching in the heat.

The children, cherub-voiced and sweet,
Go forth the kingly One to meet,
And say of him as of a star,
How beautiful!

Is it not he who from his seat
Descends with rebel thrones to treat,
And forward moves with battle scar
And turns imperial gates ajar,
While entering throngs his praise repeat,
How beautiful?

—*Rev. Dwight Williams.*

J. HUDSON TAYLOR.

FOUNDER OF THE CHINA INLAND MISSION.

ON the 23d of September a notable farewell missionary meeting was held in Toronto, Canada. A party of fourteen earnest young men and women from the United States and the Dominion of Canada, who have consecrated their lives to the work of God in China, were about leaving for their field of labor, and a large audience gathered in one of the principal halls of the city to hear their parting words and to bid them God-speed. These young people were the first-fruits of the visit to America of Mr. J. Hudson Taylor, the founder of the China Inland Mission. The party, together with Mr. Taylor and his secretary Mr. Whitehouse, are on the Pacific, if not already arrived at their destination.

Some information respecting this remarkable man may not be unwelcome to the readers of the WOMAN'S MAGAZINE.

Mr. Taylor is an Englishman, a native of Yorkshire, and is but little past the prime of life. His parents were devoted Christians, and early cherished the hope that their child should become a missionary. Feeble health, however, in his youth led to the abandonment of the project, but the answer to their prayers only tarried. Destined for the practice of medicine, Mr. Taylor received thorough training for his profession, first in the drug-store of his father, next under the tuition of an eminent physician of Hull, and afterward as a student in the London Hospital. His rank in the profession is such that he is now a member of the Royal College of Surgeons, and his abilities in other directions, particularly in scientific matters, have been recognized by his being made a Fellow of the Royal Geographical Society of England.

In the very interesting "Retrospect," contributed by Mr. Taylor to *China's Millions*, he tells how in his youth he had a "skeptical fit," and how he was brought out of "the region of darkness and negation into the goodly land of faith, and peace, and assurance, as a clear answer to the prayers of his mother and sister." If this turning-point in his life was a clear answer to prayer, his whole Christian course may be said to be a series of equally clear proofs that there is a God who hears and answers the supplications of his believing children.

In the autumn of 1853, at the age of twenty-one, Mr. Taylor went to China as a medical missionary under the direction of the Chinese Evangelization Society. One very happy circumstance of his first stay in China, as a pioneer missionary, was the association with Wm. C. Burns, of the Free Church of Scotland Mission, the intimate friend of Murray McCheyne and of the Bonars, a fellowship fraught with mutual blessing, and one that Mr. Taylor is never tired of referring to. He writes:—"These happy months were an unspeakable joy and advantage to me. Mr. Burns' love of the Word of God was delightful, and his holy, reverential life and constant communings with God made fellowship with him to meet the deep cravings of my heart. With true spiritual insight he often pointed out God's purposes in trial in a way that made life assume quite a new aspect and value. His views, especially about evangelistic work as the great work of the Church, and of the order of lay evangelists as a lost order that Scripture required to be restored to its proper place, were seeds which bore abundant fruit in the China Inland Mission."

Mr. Taylor was busily engaged in it-

inerant work for a time; and in 1856 he was led to terminate his official connection with the society, and began the method of looking directly to God for the supply of his needs and the needs of the work. To this method he has consistently adhered to the present time. His trust in the faithfulness of God, though sometimes severely tried, has been uniformly honored in a marvellous way. While employed in company with the Rev. Mr. Gough in revising a version of of the New Testament in the colloquial of Ningpo his faith in the method of prosecuting mission-work, which he had adopted as being pre-eninehtly scriptural, was greatly strengthened: "In the study of that Divine Word I learned that, to obtain successful laborers, not elaborate appeals were needed; but, first, earnest prayer to God to thrust forth laborers; and second, the deepening of the spiritual life of the churches so that men should be unable to stay at home. I saw that the Apostolic plan was, not to raise ways and means, but *to go and do the work*, trusting in His sure word who has said, 'Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you.'"

At that time there were eleven provinces in the interior of China, with a vast population, without a Protestant missionary. After months of earnest prayer, Mr. Taylor reached the conviction "that a special agency was essential for the evangelization of inland China; and that by simple trust in God, such an agency might be raised up and sustained without interfering with any existing work." Accordingly he definitely surrendered himself to God for this service, and asked Him for twenty-four laborers, two for each of the inland provinces, and two for Mongolia. This was in 1865. In May of the following year a missionary party of seventeen sailed for China, and the "China Inland Mission" was inaugurated.

A few figures as to the present condition of the Mission may be found interesting and full of hope for the future. (These are taken from "The Faithful Witness," of Toronto, from which also much of the information contained in this brief notice of Mr. Taylor and his work is derived.):—There are now in the field 294 European missionaries and their wives, many of whom were missionaries previous to marriage. (With those on the way the number is 308.). There are 66 organized churches; 110 chapels and 65 out-stations; 12 native ordained pastors and 49 assistant native preachers; 12 school teachers; 42 colporteurs and chapel keepers; 17 Bible women; 8 boarding schools, with 88 pupils; 10 day schools, with 86 pupils; 3 hospitals, 5 dispensaries, and 16 opium refuges. The number of communicants at present on the roll is over 2,000, and of these 550 were baptized last year.

The experiences of some of the converts read almost like those of the first Christians. Two "testimonies" may be given as illustrative of the faith and devotion of the native believers. (They are taken from "Days of Blessing," published last year:)—

Mr. Hsi (pronounced She;) "I was an opium smoker. I tried to break it off by means of native medicine but failed; by use of foreign medicine, but could not. At last I saw, in reading the New Testament, that there was a Holy Spirit who could help men. I prayed to God to give me His Holy Spirit. He did what man and medicine could not do: He enabled me to break off opium smoking. So, my friends, if you would break off opium, don't lean on man but trust to God.

"Thanks be to God, he afterwards saved my soul. Mr. Hill led me to the gate; God caused me to enter. I read more of the New Testament; I saw there that Jesus was not a mere man, but God taking on Him flesh. I remember weeping

as I read how He died for me. Jesus led me on, and trusting Him I ceased to doubt. At that time there were only three native worshipers. I asked Mr. Hill by Mr. Sung, as my spokesman, if I could join them in worship. Mr. Hill said to Mr. Sung, 'I fear it is too early; I fear lest, coming on too quickly, he will go back too soon.' I replied to Mr. Sung, 'That I now want to worship God is not because of Mr. Hill but because of God's own teaching; I know for myself; I have read His word; I know my sins are great; I ought to go to hell. I know, too, that Jesus is able to forgive my sins, able to save me from sin, able to save me from hell, and to give me to live in heaven forever.' Mr. Hill said, 'Come, by all means.'. . . .

Shortly after my wife and mother believed; my wife got healed of sickness; my whole household well at peace. My friends, is not this the grace of Jesus?"

Mrs. Liang:—"I want before the pastors and church members to tell of God's grace. A short time ago as I was one day entering an oil factory, the inside being dark, I fell into a pit and damaged my leg. After suffering acute pain, and being unable to move, I sought medical aid, but without benefit. One day my nephew told me that Mr. Hsi trusted in Jesus, and cast out devils, and was much blessed in healing diseases by faith in God. I replied, 'If you believe in God, you can invite him.'

"My nephew went to invite Mr. Hsi to come. He came, laid his hands on me, and prayed to God. The third day I was healed and descended from my couch able to walk. I then believed in the power of God. Of course I at once cast away my idols and worshiped the true God. The next year those of my own home and village greatly persecuted me; they took my husband too (who is a believer) and beat him terribly. My nephew and I recanted, and, for fear of persecution, offered to the idols. I was immediately smitten with a great illness, and nearly died.

"I again had Mr. Hsi invited. On coming he warned me, adding, 'If in truth you will repent and no more worship idols, God will certainly forgive you, and your illness will certainly be healed.' At that time I firmly determined, If God will once more save my life—though men should persecute me even unto death—I will not again worship those false gods. From that time I truly believed in God; with my whole body I wanted to serve Him. At present, howeve, we have to worship in secret, not daring to do so in public. If we want to do so in public we have to come to this village. I therefore ask your most earnest prayers on our behalf."

Mr. Taylor adheres so unflinchingly to his *plan*, so entirely depends on God for the supply of all that the mission-work requires, that he will not take a collection at any public meeting which he holds, nor will he ask personally any human being for help. While in attendance at Mr. Moody's summer school in Northfield, Mass., last July, after very solemn addresses, Mr. Moody announced that a collection would be taken, adding, that after what they had just heard, no urgency of appeal for a liberal one was required. When he sat down, Mr. Taylor quietly arose and said, "I am sorry to interfere or to chill the ardor of this meeting, but I cannot accept money raised in this way."

He is constantly repeating such scripture as, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." "Have faith in God," or as he aptly expresses it, "Reckon on God's faithfulness."

Mr. Taylor relates that at the close of 1886 he and his fellow-workers asked God in prayer for one hundred additional missionaries for the interior of China, and God gave them *one hundred ard two*! They also asked for $50,000, in large

sums and God gave them $65,000 in eleven separate contributions!

Of this number were the "Cambridge Band"—such as W. W. Cassels, Stanley P. Smith, Montagu Beauchamp and C. T. Studd, university men,—some of whom, we are told, are as well known among the college men of Great Britain as John Bright or Mr. Gladstone. Some of these young men are possessed of large fortunes, and they not only support themselves but contribute the excess of their income to the general cause. It is said that although Mr. Charles Studd has in his own right a large fortune, last year he lived on $300 and gave the ballance of his income to the good work to which he has also given himself. The devotion of these Cambridge men to the cause of God in the "regions beyond" has been followed by the remarkable movement among the students of England and this country, a movement in which nearly three thousand young men have offered themselves for the foreign field.

Whereunto the China Inland Mission may grow, no one can foresee. It looks, however, as if there is about to be a great ingathering of the people of Sinim into the Redeemer's fold. One thing, as the result of Hudson Taylor's "plan," seems assured—that in the future many more of God's children who have means for their own and for the support of fellow-missionaries will be found in the foreign field than in the past. When Christians of wealth give themselves and their wealth to Christ in the cause of missions the world's evangelization will be speedily accomplished. M

SHALL WE OBLIGE THE CHILDREN TO GO TO CHURCH?

"When I was a child I was dragged to church twice a Sabbath, and forced to sit still during the long, weary sermons, of which I never understood a word, until I got to hating the sound of the bell and the very name of a Sabbath. The meeting house was the prison. The pew was a cell. The reason I do not go to church now is because I was tortured by church-going in childhood, and my children shall never have any such experience. There is their pew in the church. They are at perfect liberty to go. They are at liberty to stay at home. I shall never put any constraint upon them. I hope, by and by, church-going will be a refreshing novelty to them."

We often hear remarks like this. This liberty is certainly accorded to the children of worldly people, and probably to many Christian families. It is about time to inquire how it works. Do the young men who have been left to their own choice in boyhood delight in the sanctuary as soon as they are old enough to enjoy the sermon?

A census of our congregations every Sabbath for six months would probably find ninety per cent of all the worshippers to be persons who had acquired church-going habits in childhood. And those habits never were acquired without some exercise of anthority on the part of parents. No habits are acquired by a listless exercise of liberty.

Why do not men talk in this way about schools? Are you not afraid your children will get disgusted with the school-room? Why not say to them: "My darlings, when I was a child I was driven to school like a slave. I got to hate the very sight of the school-house. My desk was a horrid cell. I am not going to treat you in this way. There is the school-house. Here are your books. You are at perfect liberty to go. I will never lay a straw in your way, but you're not to be driven. Go when you feel like

it. Stay at home any day you please. The darlings shall have their sweet liberty, they shall, and by and by going to school will become a refreshing novelty."

Why not give your children their liberty in the evenings? When you were a boy you were kept in-doors until you used to chafe under the restrain. Why not give your boys the run of the streets, until the evening at home, with the delightful society of mother and sisters, will become a refreshing novelty? Why not give your boys a free range with the *Boys' Weekly*, the *Police Gazette* and dime novels, until Pilgrim's Progress will become a "refreshing novelty?"

There never was more preposterous nonsense than this giving of children liberty about church-going. The Sabbath never was meant for a novelty. Religious teachings cannot be a novelty—line upon line, precept upon precept. To make going to meeting a "refreshing novelty" is precisely what the Bible forbids. "Thou shallt teach these commandments to thy children diligently."

I believe that, ordinarily, the church-going habit will not become second nature unless it is formed before the child is five years old. The baby of three years ought to be asleep by half-past eleven. But it ought to be asleep in church on Sabbath morning, and we ministers will always be thankful if nobody else is asleep by that time. The only safe place for the children on the Lord's day, from the age of three years, is by the side of their parents in the sanctuary of God.

Profaneness, vile talking and intemperance by young men begin with Sabbath-breaking by the boys. To confess that you cannot prevail on your children to go to church with you is to abandon them to the devil already. You can. God has given you the right, the authority and the power to enforce it. You are responsible if you cannot say with Joshua: "As for me and my house, we will serve the Lord."—*Congregationalist.*

WORK OF MISSIONARY SOCIETIES—GIVING AND RAISING MONEY.

It seems that three kinds of work are what our missionary societies have placed before them as their aims: to cultivate the spirit and habit of prayer for missions, to disseminate missionary intelligence, and to form the habit of systematic giving.

In varying proportions, under many modifications, I think all our bands and societies are working toward these three things. No absolute and inflexible table of relative importance can be given for the three. When we remember the promises made to the prayer of faith, and when we recall that little children, are offered as models to all who would enter the kingdom of heaven, we are inclined to say that we must first train them in prayer; when we hear the oft-recurring appeals of those who are our representatives in the work abroad, "Pray for us; we need your prayers;" and when we read the instances in the history of our own Church of direct answer to prayer,—we are strengthened in this opinion; and as we consider that those who are now in the missionary societies under our direction are fast growing up to take the places of the elders,—the women who must soon be called from "prayer to praise,"—we feel the importance and responsibility of this part of the missionary work.

But, as Paul asks, "How can they believe in him of whom they have not heard?" so we ask, "How can they pray for those of whom they have not heard?" There must be some measure of knowledge for any prayer, and the greater the acquaintance with mission-fields, the

more intimately we know their discouragements and encouragements, the more we sympathize with these brave representatives of ours, the more fervently and effectually can we offer the prayer that availeth much. And so we search eagerly for items, and select carefully incidents which may prove interesting and instructive; periodicals, books of travel, town and college libraries, are brought under contribution to supply information as to the manners and customs, languages and religions of mission-fields. All this research and investigation is bearing fruit and creating a widespread interest in missions, and we feel that our labor is not in vain.

But when we turn to the third strand of our triple cord are we doing as well? Does the training of the ordinary missionary society in this direction keep pace with the training in missionary study, or in the spirit of prayer?

I know our societies raise money—their very existence as societies depends on that; for only those organizations which send in a certain sum yearly can be called missionary societies. And so this money is raised by some means or other—but is it given?

I have noticed many times that the words chosen to describe the financial side of this work are, unconsciously perhaps, exceedingly truthful—"We have raised such a sum," instead of "We have given" or "contributed." And I have wondered whether the money was the essential thing or the giving.

I suppose the Lord, the maker of heaven and earth, whose are all the beasts of the field and the cattle upon a thousand hills, is able to bring the wide world to a knowledge of himself without the aid of our paultry dollars. I don't suppose his work abroad would cease if we should fail to raise money. But I am sure that his work in our hearts will cease if we fail to consecrate our substance to his service, and that it is possible for these dollars which we call ours to so take possession of our minds as to shut out the knowledge of him. It is not the money that God wants of us, but the giving; yet this we are slow to understand.

This word giving is a very elastic one. When an eloquent appeal for some charity has been made in church, and we have emptied our purses into the contribution-boxes, we call it giving; when a subscription paper comes along, and we see all our neighbors' names set down opposite varying sums, and for pride, lest a refusal be commented on, we write our names, contrary to our better judgment, we call it giving; when a fiercely-whiskered, unkempt man presents himself at our door, and thrusts at us a paper setting forth that he is deaf and dumb, and wants a little money to help him gain admittance to some home for such unfortunates, we give him something "to be rid of him."

This may be "surrendering one's property into the power of another," and so may satisfy the fundamental idea of the word; but it does not fulfill the meaning of Christian giving, which is one form of God's service, like prayer and work. To grow in grace, we must serve, and pray, and give. We set apart a portion of our time for the worship of God, so should we a portion of our money. We hope to spend all our time in ways acceptable to him; so should we all our money. We hope to sanctify all our time by prayer; so should we all our funds by giving. It is a Christian duty to give, but it must not be spasmodic, emotional giving. The very idea of duty implies order and uniformity; it is founded not in the emotions, but in the will. So our giving must be systematic, thoughtful, based on a careful consideration of what God has done for us, and of what he expects from us. It is not to be the result of self-denial, saved by going without a necessary article of food or dress; not of that false

self-denial which means giving up a needless thing. It is not to be itself an indulgence, or a luxury, where retrenchment will first take effect when hard times come; it is to come not out of our abundance but out of our living, as did the widow's mites; it is to be considered and estimated as one of the necessary expenses of living. "I can spend so much for my dress, so much for books, so much for my summer journey, so much for Christmas gifts, so much for God's work;" though this ought really to be first set apart, and then the proportion of the other expenses fixed.

Such a plan of systematic giving in no way shuts off self-denying gifts; it does not preclude the thank-offerings which come spontaneously from hearts warmed anew by some special proof of God's boundless love; it does not forbid the outburst of generous emotion, whose indulgence is a luxury. All these are over and above the duty, in addition to it, and need not be systematic

Nor does this view of the duty of regular giving interfere with plans for earning money for some good enterprise by a supper, or a sale, a lecture, or a magic-lantern exhibition; though it seems to me there is danger that in these cases the object will degenerate into raising money, and the regular, steady giving will be forgotten. These various entertainments are planned to draw money from those who are not interested in the cause, and there well may be a question how far money so obtained is accompanied by the prayers, and the knowledge, and the faith which only make it useful in God's work.

Now this seems hard doctrine and not easy to be followed. I grant it; so much the more need that we older ones set ourselves at once to learn the lesson that we may teach it to those under our direction; so much the more reason why the lesson should be learned in youth and become ingrained in the character.

The same speaker to whose remarks I have already referred, in dwelling upon this part of his subject, spoke of a former parishioner of his whose liberality was the more astonishing that he was not a church-member. On inquiry, it was found to be the outgrowth of careful training in childhood in the duty of systematic giving.

All our missionaries dwell on this point, in the development of converts from heathenism. It seems to be conceded that the spiritual life of a native church may be gauged by the readiness with which they contribute to God's work, either in their own neighborhood or in other mission-fields. The standard which the missionaries unflinchingly hold up to their people is the giving one-tenth of their income, daily, or week by week; and, as I heard one missionary say, in order to set a good example, and not to seem to preach one thing and practice another, we, ourselves, out of our pittance, contribute one-tenth.

Do you think that if every member of every auxiliary gave one-ninth as much to God's service as she spends for herself —do you think fairs, suppers, entertainments of any kind, would be needed in order to raise money? Do you think there would be debts or deficits in any church treasuries if even the women lived up to this native-convert idea of Christian giving?

I know there seem to be difficulties in the way of such a plan of systematic benevolence. We are told that many women have no independent incomes—have not even a regular allowance for their personal expenses. But I am speaking to a company of young women and girls for whom a better day has already dawned, all of whom have, or might have, some way of earning money. Do you not remember Paul's reason why one should labor, "working with his hands the thing which is good, that he may have to give to him that needeth"?

Many of our missionary societies have the rule that the money contributed must have been earned in some way, and it seems to me adapted to give valuable training. In these days, too, the custom is growing of giving to even young girls a weekly or monthly allowance from which certain expenses are to be met, while the rest may be spent at will.

One of our missionaries tells us of an old Hindu woman who, after seven or eight months of instruction in the way of salvation for siners, was still so ignorant as to ask, "Who is that sinner?" Not many weeks after, we again hear of this woman, and this is her testimony; let us all take it homc to our hearts and consciences: "The Lord began to bless me just as soon as I began to give him something. The first time I went to the church where they worship him I gave him my money, and he has blessed me ever since. The first thing I do on Monday morning is to get my piece of money for the next Sabbath and put it up high where I can see it all the week, and nothing would make me touch it. If I wanted change ever so much, I would not touch that. That is for the Lord, and it belongs to him all the week. We must always keep something ready in the house for the Lord."—*Life and Light.*

THE TAPESTRY WEAVERS.

Let us learn a useful lesson—no braver lesson can be,
From the ways of the tapestry weavers on the other side of the sea.
Above their heads the pattern hangs, they study it with care,
And, as to and fro the shuttle leaps, their eyes are fastened there.
They tell this curious thing besides of the patient, plodding weaver:
He works on the wrong side evermore, but works for the right side ever.
It is only when the weaving stops, and the web is loosed and turned,
That he sees his real handiwork, that his marvelous skill is learned.
Oh! the sight of its delicate beauty, it pays him for all his cost,
No rarer, daintier work than his was ever done by the frost.
Then the master bringeth him golden hire, and giveth him praise as well,
And how happy the heart of the weaver is, no tongue but his own can tell.

The years of man are the looms of God let down from the place of the sun,
Wherein we are ever weaving till the mystic web is done;
Weaving blindly, but weaving surely, each for himself his fate.
We may not see how the right side looks, we can only weave and wait.
But looking above for the pattern, no weaver has need to fear;
Only let him look clear into Heaven—the perfect Pattern is there.
If he keep the face of the Saviour forever and always in sight,
His toil shall be sweeter than honey, and his weaving sure to be right.
And when his task is ended, and the web is turned and shown,
He shall hear the voice of the Master; it shall say to him, "Well done!"
And the white-winged angel of heaven to bear him thence shall come down,
And God shall give him his hire—not golden coin, but a crown.—*Selected.*

Missionary Correspondence.

THE AMERICAN MISSION IN EGYPT.

The Rev. Dr. S. A. Mutchmore, editor of the *Presbyterian*, in his notes of travel around the world gives the following items in reference to the American (United Presbyterian) Mission in Egypt:

"We referred in our last letter to the fine property in Cairo which is held by the mission of the United Presbyterian Church in America. The way in which it came into the possession of this mission is as follows:

"At the request of Ismail Pasha, Said Pasha made the mission, in its infancy, a present of an old building, which served them a long time. Being in the way of the improvements of Ismail, he proposed to give them in exchange the present position, on which they erected the present building, so spacious and so adequate to all their needs. In addition he gave them about thirty-five thousand dollars. The money for the building was nearly all given by outside friends in England and America. The mission field has as centres, Alexandria, Monsura, Cairo, Assiout and Luxor. They have of communicants, 2,042; attendants, 4,449; evening prayer-meetings, 2,180, which is a wonderful disclosure of true inner life, for this is the test everywhere of a standing or falling church. In the next test—benevolence—they do not fall behind. There is raised by native members and adherents, for church work, $5,043—$2.49 per member. They gave also to educational congregational schools, $5,503. In tuition fees in all schools, city and country, $11,211. Whole value of the property of the mission, $194,304, a good showing for thirty-three years. In the schools of Miss Whately are between three and four hundred boys and girls. These beneficial statements are further confirmed by the reading habits of the people. Bibles and books sold, 9,651 volumes; money realized, $2,552. Religious publications, 8,993 volumes; money realized, $1,149. Educational books for schools sold everywhere, 19,179; money realized, $4,405. Total attendance in the Sabbath-schools, 417.

The moral effect of English occupation in Egypt seems to be an increase of drinking in the towns and cities. But the British influence is favorable and helpful to the mission work, especially in facilitating the building of churches. The American ministry consists of nine; of lady missionaries there are sixteen; ordained native ministers, eight; licentiates and theological students, ten. This is a good showing for the force employed, but our United Presbyterian friends ought to double it. The field is white for the harvest, and it is all their own; they alone are responsible for its needs and possibilities. If this Church should never do another stroke of missionary work anywhere else and meet the demands of this land it would be a glorious record, even at the close of the dispensation of the Spirit. We know of no other church that has a country all to itself, and we are glad of it, but there ought to be no loitering on the part of the church; she ought to be straining every nerve. What God has given her ought to be an argument by which she should occupy the field more fully and faithfully. That He has rewarded her efforts so far ought to be another. What she can do ought to be another argument, and what God commands her to do, in the great commission out of which the Church of Christ draws its life, ought to be the crowning motive to send more men and women and more support to this most interesting heritage—the evidence of God's special favor to that Church.

BLUESTONE MISSION.

ABBYVILLE, VA., Nov. 6, 1888.

THE work at this place is in some respects quite encouraging. The school enrollment is larger than it has ever before been at this time of the year. Our teachers are kept busy indeed, almost too busy, but they are glad to have the pupils to work with.

About the 1st of October we organized a society of Christian Endeavor with eighteen names. New names have been added at every meeting, and at present the enrollment is forty-two. We have merged our temperance work and social purity work into this society, believing that the committees of the society can work more effectively than we can do with different organizations.

The interest in the prayer-meetings is most encouraging. We believe that this will prove an efficient help in the work of the Master in Bluestone District. As far as practicable every member is given something to do, and all seem to be very much interested.

We expect to have communion on the third Sabbath of November, and will begin preparatory exercises on Friday evening, 9th inst. We trust that the people of God will aid us by their prayers that we may enjoy the presence of the Divine Spirit.

Our friends at Chase City Mission are greatly rejoiced by a season of refreshing from this presence. At their recent communion, on October 28, twenty five young persons were received into the church, one backslider reclaimed, and, at last word, we hear that "still they come."

This season will be one of the hardest financially for the people of this district. Owing to summer drouth the upland crops were cut short, and the September rains destroyed nearly all the corn in the river valley. We have never seen the prospect so dull. As a consequence many young men and women will go to New Jersey and other places where they may obtain work at living wages, In fact quite a good many are now so engaged.

The reports we receive from our student teachers are all favorable. One young woman, teaching her first school, writes that with more than seventy pupils on her roll she is ready to make teaching her life work. She proposes to make her studies hereafter bend to that object.

Very Truly,

BLUESTONE.

PRAIRIE BLUFF, Ala., Oct. 20, 1888.

MISS E. B. WALLACE:

With pleasure I answer your letter, because I know you are interested in this work and always pleased to know of its progress. If the many friends who are ready and waiting to assist in mission work could only learn of this mission and its wants, I know we would not so often become despondent in view of its growing demands.

To get a thorough knowledge of the condition of those who have grown up on the "plantations," with little or no advantages of moral and intellectual training, one must see for himself. How can we check the steady stream of degraded humanity which comes up from the "plantations"? Let the light enter these benighted portions of the South, and the stream will be purified and bear with it life, instead of pestilence and death.

We need good school-houses and good teachers. The Board of Education does not provide school-houses, so the teacher must hunt one; and often he nestles his little flock under the shade of an old log hut which has been deserted for years. Thus the school goes on from year to year with little improvement and no satisfaction. It is as hard to get good

teachers here as it is to get good preachers. Circumstances which enable the unqualified and immoral teachers to secure the schools drive the honest, earnest workers from the field. Such statements as these are generally put to the teacher when he goes to make a contract for his school: "You must transact all your business with me, or pay me a bounty. We want plantation teachers for the colored schools. We mean to keep all the money in the county," &c. Two or three days of each week the school is open, and thus the term is passed and the people swindled. So long as the public schools are under such influences, so long will they be filled with unqualified, indifferent teachers. The people are becoming disheartened, and it seems impossible to change the present condition of things by entreaties. If the degraded people in the South ever rise, they must do it through the charity of those who desire to see our children grow up better men and women, better Christians and better citizens than our fathers.

The United Presbyterian Board of Freedmen's Missions saw fit to establish a school here in 1883, and it has been steadily growing and spreading its Christian influence throughout this settlement. We are now in great need of a schoolhouse, and I would be glad if the matter could be brought before some of our missionary societies and friends who would likely assist us. We are in great need of Sabbath-school literature. The Sabbath-school numbers more than one hundred. The day-school enrolled last term about one hundred and sixty. I had no assistant, and have not any this term, but I hope one may be provided.

Yours in Christ,

P. C. CLOUD.

NOTE.—A building containing two rooms is now ordered and will be put up as soon as the work can be done. It will cost $650, and will be made of rough boards, unpainted. If made of dressed lumber and ceiled, as we would prefer to have it, it would cost $800. As we expect to organize a church at this place, it seems to me poor economy to put up such a building.

AMERICAN MISSION, Cairo, Egypt, Oct. 13, 1888.

DEAR READERS.—

I wish to give you a sketch of three of the boarding-school girls and their work among the women.

Their ages are sixteen, fifteen and fourteen, respectively, and they have been in this school three, four and two years, respectively. One comes from the Fayoom and the other two from villages some distance south of here. The father of the oldest one is a professing Protestant, though not as straight-forward and upright as his profession demands him to be. Her mother is a Copt, but has trained her children with some care and prudence.

The parents being unable to pay anything for her support, a friend put her in the Boarding school and paid her expenses for a year. The past two years a Presbyterian lady in New York has supported her in part. Since teaching the women, which has been for two years, she has provided her own clothing and paid her traveling expenses.

She united with the church two years ago and since that time has been doing what she could for the Master.

The second is a daughter of one of the first converts in the Fayoom and it is said that he was a *thorough* Protestant. Though blind he did not remain idle. He was a teacher for some time but finally became an evangelist and engaged in that work till his death, which occurred a few years ago.

The mother is a Copt, and is of a light, lax nature, which the girl in a small degree inherits. Yet she is an attractive, interesting girl and her winning ways make her many friends wherever she is. From the first she has been supported by the Society of Coila, N. Y.

The third has been reared a Protestant. Her father is an evangelist and is doing good work in the village in which he lives. Her mother is intelligent for

a woman of Egypt. The progress of this girl has been marked, and may we not give the home training a share of the credit?

Her parents provide her clothes and books, but her other expenses are paid by outsiders. When asked by Miss Thompson if she would be willing to teach the women, she answered by saying that her mother said she was in Miss Thompson's hands and was to be used as she thought best. She is diligent, sincere and thoughtful about her work.

Since coming to the boarding-school the training has been such as to prepare them for doing a good work. They have had a thorough drill in the Bible, catechism, and principles of Christianity. Besides they have fair knowledge of arithmetic, geography and English.

At present they spend the forenoon in school and the afternoons teaching in the houses. They go out about half past one and return at five or later. Each receives a dollar per month. This is paid by the Missionary Society of the school.

Each one has about eighteen pupils and gives lessons to half each day. These pupils are mostly married women, but a few are girls who are considered too old to attend school. The girls and some of the women too were at one time in the school and there gained a desire for knowledge and have by that been led to seek more.

These pupils are in various stages of progress; some at ABC, some spelling short words and reading a little, while others read and understand very well. After they learn to spell a little they begin in Matthew or John. The majority are reading somewhere in the gospels, but some have gotten to the epistles, and a very few read in the Old Testament.

It is interesting to hear some of them as they learn the catechism by repeating it after the teacher.

These women with scarcely an exception are Copts and some of them bigoted ones too. Not only that, but they have their families and house-work to look after. True, they do not spend much time in trying to beautify their homes, but they have wheat picking, baking, washing, etc., which keeps them about as busy as any housewives.

That they would make an effort to learn and consent to be taught, especially by Protestants, is certainly an evidence that the power of God is working among them and will in due time show forth in their lives.

Pray that these girls who are trying to teach their ignorant sisters the word of God may be blessed in their own souls and ever have grace given them to be bright and shining lights among these people, and that He who has said his word should not return unto him void, will perfect his strength in their weakness.

Sincerely,

A. A. BROWN.

(This letter not intended for publication.-Eds.)

SIALKOT, Sept. 17th, 1888.

MY DEAR FRIENDS:—

Your kind letter of August 2d has come to hand. Also by the same mail Mr. McKee received a bill of exchange from Miss Sloan, of Allegheny, for £29, os, 5p, being the equivalent of $141.70.

Allow me to tender my heartiest thanks to the contributors of this fund, for the gift as well as for the expression of sorrow and sympathy accompanying it. Mrs. Martin never sought for praise or for notoriety in what she did, but I am glad that what she was enabled to do is appreciated by those whom it is our privilege to represent in this work.

I look upon this memorial, not merely as a tribute to her memory, but also as an indication of the lively interest felt by the contributors in the great work in which we are engaged. I trust we shall still have the sympathy and prayers of all earnest friends of missions. There never was a time when we stood in

greater need of them. I hardly know in what way this fund will be best employed. I shall consult the other members of the mission, and when we have decided upon a plan, I shall inform you.

I am now getting ready for our winter work. I expect to spend nearly all my time itinerating in the District among our native Christians.

Thanking you again for your interest and sympathy, I remain

Yours sincerely,

S. MARTIN.

At a woman's missionary conference not long since, while discussing the question, "How shall we interest our daughters in the subject of missions?" it is said that a sweet-faced old Methodist lady remarked that some things which had been said reminded her of the story of a farmer whom a stranger observed harnessing a colt with his mother. When asked the reason therefor, he replied, "Oh, it's the way I take to break him into the work. Trotting by the side of his mother, he soon learns to do just as she does; so that when the time comes for him to go alone, I have no trouble with him."—*Helping Hand.*

Sir William Hunter, an eminent East India official, has since the Missionary Conference in London, published an article in the *Nineteenth Century* entitled, "Our Missionaries." We extract this paragraph:

"If I were asked to name the two men who, during my service in India, have exercised the greatest influence on native development and native opinion in Madras, I should name, not a governor, nor any department head, but a missionary bishop of the Church of England, and a missionary educator of the Scottish Free Kirk." * *

Young Peoples' Department.

MOTTO:—Gifts are given the trade withal for God. Opportunities are the market-days for that trade. To napkin up the one and let slip the other will end in trouble and disconsolation.

THE BOYS' SIDE OF THE QUESTION.

BY MARJORIE S. HENRY.

EFORE I begin to tell what I know about boys' bands, I must be honest enough to own, that the thought of this leaflet was suggested to me by a remark of my twelve-year-old nephew, as he freely expressed his opinions on the subject the other day. "I don't see, Aunt Helen," said he, "why everybody makes such a fuss over boys' bands, and nobody knows what to do with them. Why don't they ask the boys themselves?"

And all at once it flashed across my mind, remembering the oft-repeated question that comes alike from city and country: "What shall we do with the boys?" —that Jack's unconscious criticism may be the key to it all. "Why don't they ask the boys themselves?"

So let us begin at the very foundation of Foreign Mission Band work among the boys in any church, looking at the matter from their own stand-point.

You have in your church, doubtless, several successful girls' bands. They hold quiet, interesting meetings, according to their regular schedule. Girls like systematic order, and so, month by month, the "Busy Bee Band" passes an hour that fills their leader's heart with satisfaction, so well are the little papers prepared, and the band exercises recited. Perhaps some one begins to talk of boys' bands

in other churches, but nobody seems to listen. In the Primary Department, meetings are held quarterly, and the boys, as well as the girls, carry home mite boxes to fill and empty, until the day when Frank or Will is ushered into the "big room," to begin another stage of his Sabbath-school life, and the little pink mite box is left behind him, as one of the appurtenances of the department he is proud to leave now. Is his Foreign Mission training to stop just here? A few of these boys may stray into the girls' band, and the leader tries to make a place for them, but this trying in most cases means lamentable failure. It remains still a "girls' band," in spite of its new additions, and as a "girls' band," is counted beneath the dignity of our progressive boys. The abrupt disapproval they evince as to all previous methods of work, the difficulty of arranging the meetings to suit the gentle element on one side, and tempestuous innovation on the other, soon impresses the leader with the fact, that something has come into her doves' nest, and instead of her former quietness and enjoyment, there seems to be a constant rippling of elements that will not mix. Some separation must be made. Who will take the boys? In a measure, they must decide this question themselves by the preference they evince. If possible the leader should be a lady. A man will find it much more difficult to hold the growing boys. Taking it for granted that this leader possesses a strong love for boys, she will find it not only an easy, put a pleasant, task to win the friendship of each boy under her care, so that their everyday life becomes, as it were, a part of her own. This personal work among them will be the work that tells, and a band leader thoroughly in earnest, will not only find out, but *make* plans in which her boys can take an important share. Let them feel that they are depended upon, and that you need the help of each one. If your week is to be a busy one, share a portion of its minor cares with your boys. You will find them quick and willing to do your errands, your copying, to go with or for you here and there. These half-hours with your boy will bring both you and him into a closer bond of friendship, even if he is only, during the time, expatiating on the last meeting of his tennis association. Endless moralizing will never give to a boy the idea of religion you long for him to possess. Your religious influence, and that of your meetings, must be a bright, growing, living power for Christ.

Let their meetings be bright, interesting ones, fully as attractive as their "Agassiz" or school club. Let the boys help you in getting ready for the meetings. You cannot have too many committees, for nothing is so dear to boyish hearts as this realization of their importance. Suppose your subject to be North American Indians. Let one committee attend to finding curiosities, and you will be amazed at the specimens they will bring forth from unexpected sources. Send another to investigate Indian cookery, and after the meeting, serve a little repast in Indian style. I was at such a repast once, and thoroughly enjoyed it. The meat was simply dried beef cooked in large slices to represent jerked meat; a wonderful pudding was compounded of cherries and boiled flour, and, as a more palatable conclusion, we ended the feast with pieces of clear, glistening maple sugar. At the meetings of the band to which I refer, it is always the custom to close the exercises with a lunch of some article that is a peculiarity of the country under discussion, From Syria, olives; from China, dried ginger; from Siam, pistachio nuts; and so on. They explained to me, that to find these delicacies, first of all they consult the Gazetteer as to the country's products, and then search in the confectioners and fine grocers for any queer other-side-of-the-world

mixtures they may be able to procure. Is it an expense? O! very slight, as only enough is given to please with the novelty. Is it a trouble? As far as Christ's work ever is to an earnest Christian.

Have you maps in your band? Surely, I hope so. If not begin at once. Choose a boy with a talent for drawing, and put him to work at your black-board with a few pieces of colored chalk. If this map is not substantial enough, try those that are penciled in crayon on white cambric mounted on paste-board. By and by, let him undertake the large maps painted (in a quilting frame) on linen sheeting. Following the line of thought carried out under the new plan of object teaching, much valuable help will be received by the use of the "mud maps," mention of which is made in the November number of "Children's Work" for 1887. A leader will find, in the use of these maps, an endless field for originality of thought.

Once a year hold a band anniversary, in which every band in your church shall take a share. For this anniversary let your boys undertake as much of the work as possible, and keep the older people off your committees. You will be astonished at the results, and in turn astonish even your most conservative church members.

Sociability is a grand element in any organization. To this end, hold social gatherings, either in your own home, or in turn at such houses as may be open to you. Your boys will come gladly, and enjoy an evening of pleasant games together.

As far as possible it is best to class the boys according to age in these bands Where there are older and younger boys, there is a constant friction. By and by, when you are ready for systematic band work, you will agree with me. Systematic band work is only such an arrangement that a boy passes from band to band according to his years, finding each conducted to suit his needs at the special time; and in turn from the highest, he begins to work for others. It is not best always to do the work for the boys, but to let the boys do the work.

I hesitate to speak of outside means of holding older boys in Foreign Mission work lest I should be misunderstood in leading from what the pledge of a Foreign Mission Band testifies so plainly, "Banded together to work for *Foreign* Missions." While one boy may be wisely encouraged in outside church work, let the band stand out strong and faithful in its allegiance to the Foreign Mission cause.

Last summer Jack's band invited me to a camp-fire on a hill behind our home.

"A Missionary camp-fire, Aunt Helen," he exclaimed—"Bring a story, please, to tell. But," he called back from the garden, "it must be about some Foreign Mission man, Aunt Helen, like Livingstone or Moffatt. We don't allow any mixes in our band."

So I went to the camp-fire on the hill, and heard the boys in turn tell their Foreign Missionary stories, of lives as heroic and thrilling as those in their tales of "The boys of '61." And I thought, as I watched the light of Jack's missionary camp-fire stream down the valleys, that these boys' bands are lights "to be set on a hill," shining far down into the depths of heathendom.

O! if you have but a chance of such a light shining from your church, do not turn away and hide it under a bushel. "Not fitted!" Are you not questioning His *very* wisdom as he calls you to lead the boys into His service? Your doubting implies that you hear his voice. Weakness is only strong in His might. "Not fitted!"—while you hold Christ's promise of aid, "Lo, I am with you alway." They are *His* boys first of all. Will He not help you as you take up this work for those He loves? He may have waited for *you* to do this very work for Him.—*Woman's Presbyterian Board of Missions.*

A ROOSTER THAT SPOKE IN MEETING.

The Mexican children have little societies among themselves, just as children in America are fond of having. They meet together under the guidance of older ones, declaim, read poetry and talk about their plays and school. Sometimes they try to sew and sell some little things of value, to get money for the orphanage. The older people help, too, and also have their meetings to help on the work.

At one of these meetings of which I I am telling you, the people were very quietly listening to the speaker, when suddenly "Cock-a-doodle-d-o-o-o!" rang out loudly in the room. My, what a shout there was! Even the old people had to smile, and the boys were really boisterous in their fun. What could it be? There was no rooster that any one could see; so after a few moments the meeting was quieted and the boy who had been speaking began again. But in a moment there was another sharp crow —"Cock-a-doodle-d-o-o!"

They began to search under benches, behind the doors, beneath tables and desks and chairs. But no rooster could be seen. Yet it was a real genuine crow; no counterfeit, they well knew. And then, soon there was a flutter, a flapping of wings and an old woman with a basket under her shawl, who was sitting on one of the benches, was found trying to hide and smother the voice of the fat cock which had made the disturbance.

She was a poor woman who had no money to give the orphanage, but she wanted to help the schools to the best of her ability. She had walked a long distance that day, her basket under her arm, to attend the meeting and she had brought the young cock which had spoken out in meeting, hoping that some one would buy it and that she could give the money for its sale to the orphanage.

Perhaps the young rooster thought he, too, ought to have a *say* in the matter, and was loudly protesting against being taken away from his good old mistress.

Though we cannot tell his motive, even if he had one, we do know and admire that of the old woman who tried "to do what she could."

And there is a sad story about this poor woman, too. She had a son nineteen years old, who was a good and kind boy. His name was Jose de los Angelos —"Joseph of the Angels." Like many of the Spanish and Mexican boys he possessed a talent for music, and, after working hours, sat in the door of his cottage and played upon the harp.

He was, moreover, one of the converts to our church in Mexico, and because he was a Protestant and read his bible, he was threatened by his Roman Catholic neighbors with death. He was firm, however, in his faith and feared none of their threats. But one day shortly after his dead body was found in the street, with thirty-five stabs in it.—*Conqueror's Herald.*

A CHINESE WAY OF LAYING UP TREASURES IN HEAVEN.

Sixteen miles east of Ningpo lies a noted mountain, Ling Fong, to which tens of thousands from Chekiang go up yearly to worship. The first day of the ceremonies few besides women attend; yet the numbers thronging the way thither remind us of the multitudes such as used to go up to the true God's temple to worship.

Although the path up the mountain was paved and the steeper ascents were furnished with steps, still it was a tedious

climb, even for one with natural feet.

The wonder grew upon us how the women, with their little bandaged stubs, could not only climb the mountain but walk miles to reach it.

As we neared the place we were beset by venders of incense urging us to buy. Beggars clamored for cash. Women examined our clothes and especially our feet. When I would say that with large feet one could climb the mountain without pain, as much pity was expressed in their faces for me on account of my large feet as I felt for them as they hobbled along on their tiny ones.

It seemed as if there must be some remarkable attraction calling so many eager pilgrims hither; but when we arrived at the sacred spot, we could easily believe it to be only some fancied sacredness, for surely there was nothing attractive about the place.

Arriving at a level space about half way up the mountain, we found rows of wretched straw huts on either side of the path leading to a building scarcely more than a shed, containing one large room. In it were a few small, dilapidated idols, before which the people burnt incense sticks and made prostrations. A desire to worship was by no means the only motive that brought these eager throngs hither. They had come to make preparations for death. And the preparation considered necessary, was not purity of heart and life, but money. Heathen though they were, Satan had not succeeded in hiding from them the necessity of some kind of preparation for a future life.

These multitudes had left their homes and busy pursuits to come hither for the special purpose of buying bills of credit to be burnt at death, in order to secure a large sum of money in the next world.

These bills of credit, costing twenty-four *cash*, or about two cents, are small strips of yellow paper, upon which are roughly printed a few characters. These are supposed to be good for about thirteen hundred dollars after death.

Behind tables stood men selling these bills. Others were busy stamping, with red paint, pieces of cotton cloth, which were carried away as evidence that they has been to the sacred spot. The more years they make this pilgrimage and the more bills of credit they get, the greater will be their merit and wealth in the next life.—*Woman's Work in China.*

CHURCH HISTORY.

Sarah.—How the wind blows this evening. I see the snow drifting into hillocks by the garden fence.

Robby.—O, how glad I am that mamma sent wood and coal to Mrs. Willis yesterday, and that she sent me with the basket full of nice things. Now I am sure she is warm and not hungry.

Mamma.—I am very glad, Robby, to hear you express interest in Mrs. Willis, and as you learn more of God's will revealed in His word, you will find how frequently we are bidden to show kindness to the poor, and there is no duty enjoined to which there are such rich promises annexed. You will find six verses in the fifty-eighth chapter of Isaiah strong in precept and promise. Also we find in the direction given to Moses in Leviticus, when the fields were reaped, or grapes gathered, "Thou shalt not wholly reap the corners of thy fields, neither shalt thou gather the gleanings of thy harvest; thou shalt leave them for the poor and stranger." The reason given, "I am the Lord your God." Read also the blessings promised in the 41st Psalm to those who "consider the poor."

Sarah.—That word "consider" includes giving, I presume, mamma.

Mamma.—Yes, there is much more meant in that word than simply giving. Our duty is to think of and look up those who are in need. Consider also the manner of giving. We must in giving regard the feelings and do as we would wish they would do to us were we in the same need; also we are to follow the command of Jesus, "Let not your left hand know what your right hand doeth." I remember a line in an old scrap-book in my father's garret, which I recall as each winter returns, "This is the hour which tries submission, patience, faith and charity." And this reminds me of Cyprian, of whom we are to learn something this evening.

Robby.—O yes, he lived in that town in Africa, but he was not a poor man, mamma.

Mamma.—No, he was not, but remembering his kindness to those who were poor, caused me to think of him. Having wealth he gave liberally after his conversion to Christianity.

Sarah.—Can you tell us by what means he became a Christian?

Mamma.—Yes, it was hearing of Christ in a plain sermon by a minister whose name was Cæcilius. For a time there was a great conflict within, when he knew what a confession of the Christian faith involved. He was a professor of oratory in this city of Carthage, and a person of distinction and honor. Can he, accustomed to hearing the multitude applaud and admire, submit to ridicule, scorn and all manner of persecution? Can he, accustomed to sumptuous feasts, live simply? to luxurious dress in purple and gold, condescend to the simplicity of plebeian habit? Was he prepared for complete surrender? Then he remembered the Disciple is not above his Master, and that the Master had said, "Ye shall be hated of all men for my name sake," and "If any man would be my disciple, he must deny himself, take up his cross and follow me," and "Ye cannot serve two masters." But soon he became conscious of the new birth, and Divine light shone within, dispelling all pagan darkness, enabling him to renounce all secular pomp, which his rank entitled him to, and accept the new life cheerfully, and this was the more remarkable when we know it was at a time when the church was entering the fire of trial, bitter and long, under the reign of the cruel Decius.

Sarah.—Are any of his words recorded?

Mamma.—Yes, very many. His Christian life was full of zeal and energy, and he wrote much. He in one treatise gives a review of his life while a heathen, his conversion and the state of the church in that period. During all his life of public ministry he found time to write much, and his writings have been largely used by the church ever since. We cannot quote largely, but from one letter we read, "The only solid, firm and perpetual security we have is to be delivered from this restless world, and to be stationed in the port of salvation." "The gift of God is free as the sunshine, as the fountains bubble." "As the rain bedews so the celestial Spirit infuses the soul; the soul looks up to God conscious of its author." At another time we hear him say, "Whom God makes rich, none can make poor; roofs arched with gold, and houses inlaid with marble, will be nothing in your eyes when you know the Lord has chosen you to be His disciple, the temple in which the Holy Spirit has come to dwell. Let us adorn this dwelling with the paintings of innocence; let us illuminate it with the light of righteousness. This temple will not fall into decay by age; its ornaments will never fade."

Sarah.—Did he commence preaching soon after his conversion to Christianity?

Mamma.—Yes, we presume he was very soon ordained to preach the gospel in his native city. We know he had charge of that important church when persecution was most cruel all through Italy and Africa. The Bishop of Rome

had been thrown to wild beasts, and everywhere the prisons were full. To these prisoners Cyprian wrote constantly, exhorting them to be faithful to Christ. But soon he must be himself a martyr; so he was persuaded to retire to a place of safety, in obedience to Christ, "When persecuted in one city, flee to another." He was in seclusion two years while persecution raged throughout the Church. While in retirement, he was busy with his pen and constant in prayer, and it is written of him that during this period he was so completely above the world he gloried in martyrdom; describes martyrs as victorious warriors, and says, "He who conquered death for us is present in our contest and will always conquer in us."

Robby.—Well, in two years could he come home?

Mamma.—Yes, he returned to Carthage and to his public duties, just then there being a cessation of heathen cruelty.

Robby.—Well, I do hope that wicked king died.

Mamma.—No, not just then, but he feared losing his throne, for an army of Goths were said to be approaching the city of Rome.

Robby.—O, sister, can you tell me about Goths; they must have been soldiers.

Sarah.—Yes, indeed, Robby, they were, and very brave. History cannot tell us of their origin, but they were known first as a wild, fearless race, and from Roman history we learn that very often they invaded Roman territory, and at the time of the reign of this emperor they were a powerful nation on the coast of the Black sea. Mamma's church history does not tell us, but my school history informs us that the Goths did invade Rome at that time, bnt were defeated. The next year they returned and defeated the Roman army, and the Emperor Decius was among the slain. In one invasion of these Goths they had a fleet of five hundred vessels.

Robby.—O, but I am glad they killed that wicked wretch.

Mamma.—Yes, Robby, but his death did not occur until after another season of cruelty, at which time he gave his magistrates power to, if possible, exterminate the Christian name.

Sarah.—Mamma, I wish you could remember the names of some who were martyrs.

Mamma.—There are very many names on record, but time would fail us. We will mention one who in his address before the magistrates and people reminds us of Stephen, the first martyr for Christ. His name was Pionius, who, with his sister Sabina and her friend Asclepiades, were seized and sent to Polemon, keeper of the idol temple in Smyrna. This keeper, Polemon, in the name of the Emperor, ordered them to sacrifice to the gods. Pionius answered: "We are not ignorant of his commands, Polemon, but we have another commandment which directs us to worship the God of heaven." They were then ordered to the market-place, and were there shown implements of torture, and again ordered to sacrifice. When the magistrates and people heard the eloquent address of Pionius; after he had spoken of their beautiful city, of their poet Homer, and told them of heaven and its glories; of the fate of the lost and of the love of Jesus, who would save them also,—many wept, others trembled, and all pitied. But the officers must obey; so they were sent to prison, where they found many others. Again and again they were entreated to sacrifice to the heathen gods, and finally they were nailed to boards and thrown into the fire.

Sarah.—We have not heard all of Cyprian yet, mamma.

Mamma.—No, Sarah, but we must finish his history some other time. We cannot talk more this evening, but will prepare for sleep, thanking our heavenly Father for our liberty so that we can read His word and worship without fear, and will ask Him for grace to prize more highly our great privileges. M.

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BIBLE READING FOR MISSION BANDS.

THE SIN OF STANDING ALOOF FROM MISSIONARY WORK.

1. WHERE are we taught that God expects every redeemed soul to work to save others? (*a*) Rev. xxii: 17, second clause; (*b*) Luke viii: 39; (*c*) Mark i: 17; (*d*) Ps. li: 12 and 13.

2. What plain commands are violated by those who refuse to engage in the great work of the church? (*a*) Mark xvi: 15; (*b*) Matt. xxi: 28, 29, 30; (*c*) 1st Peter v: 2; (*d*) Acts xx: 28.

3. What examples have we of those who failed to help in the Lord's work? (*a*) Judges v: 23; (*b*) Neh. iii: 5; (*c*) Jonah i: 1, 2, 3.

4. What spiritual blessings and promises are missed by those who stand aloof from missionary work? (*a*) Dan. xii: 3; (*b*) James v: 29; (*c*) Col. iii: 24; (*d*) Rev. xxii: 12; (*e*) 1st Peter v: 4.

5. What warnings are given to those who neglect their plain duty? (*a*) James iv: 17; (*b*) Luke xii: 47; (*c*) Ezek. iii: 17 and 18; (*d*) Isa. xxxii: 9 and 10.

BISHOP CROWTHER, the black bishop of the Niger, was as welcome a guest as any among the bishops who attended the Lambeth Conference. At the house of the Bishop of Dover, at Canterbury, he was entertained with honor, and there was no suggestion of incongruity in his being there. The form of address, "my lord," seemed just as appropriate to him as to any of his brethren of the episcopate. At the lord mayor's banquet in London he was received without condescension. At the Missionary Conference in Exeter Hall his venerable presence stirred the enthusiasm of the audience, and his quaint and telling illustration of woman's work in his mission was greeted with the heartiest applause.—*Spirit of Missions.*

HOW THE GOSPEL WAS FIRST PLANTED IN KOREA.—This incident is related by Mrs. Fannie Roper Feudge, Baltimore, Md.:

"Among many efforts made during the present century to carry the gospel into Korea, and with little apparent success, one seed of sacred truth was planted by a little Chinese lad shortly before Korea was opened to missionary effort; and this, so far as we know, was the first in all the hermit kingdom to spring up and bring forth fruit to the glory of God. This little boy's name was Ah Fung. He had been taught at one of the mission schools at Ningpo to read the Bible, and to go to Jesus in prayer whenever he was in need of help. When he was about nine years of age, his father took Ah Fung with him on one of his trading expeditions to the Korean capital. By some mishap, while there, the boy was stolen and sold to the governor, who presented him to his wife. She made him her page, and he would often attempt to tell his young mistress of the Saviour he loved and trusted, but without avail, until one day the reaper Death took away her baby girl; and then, in her great loneliness and sorrow, she recalled the words of her little page about Jesus and his love, and asked him to tell her the story again. Day after day did this Christian child talk of the Saviour, until she, too, came to love this same Friend."

MISTAKEN DEVOTION.—In one of the great temples in Japan the devotion of the worshipers consists in running around the sacred building one hundred times, and dropping a piece of wood into a box at each round, when, the wearisome exertion being ended, the worshiper goes home tired and very happy at the thought of having done his god such worthy service. Are there not some Christians whose activity is very similar to this, and of about as much value? They are on the street, running to all sorts of meet-

ings, and ever bustling from place to place. They feel and talk as if they were rendering most valuable service, and solace themselves in their weariness with the comfort that they are doing great good and will have a rich reward. Yet really they are accomplishing nothing. Their exhausting labor is really only running round and round the temple; no cause is advanced by it; God's name is not honored by it.

A WORKER'S AIM.—An honored Christian worker writes:—I am free to confess I know nothing of the higher life as spoken and written of by some whom I greatly esteem. The highest life I can conceive of, or ever seem to covet, is a very simple one, and may be as simply expressed in a single line. It is just this: To live so as to please God. That is all, but to my mind that is enough. In other words, it is the aim that determines the life. What am I aiming at? is the question, not—How do I feel?

THERE was a man once—so a story goes—appointed a committee of one to examine his own conduct. After several days he reported progress and asked to have the committee continued, as it had found more to do than it had expected. That committee is in order anywhere.

AN old patriarch of Brazil, when brought into contact with the gospel, said to Mr. Chamberlain, then a young man of twenty-two, "What was your father doing that my father died, never having known that there was such a book as the Bible?"

MARTIN LUTHER forcibly says: "You can't prevent the devil from shooting arrows of evil thoughts into your heart; but take care that you do not let such arrows stick fast and grow there. Do as an old man of past times has said: 'I can't prevent a bird from flying over my head, but I can prevent him from making a nest in my hair.'"

Editorial Department.

With this number the WOMEN'S MISSIONARY MAGAZINE bids farewell to the memorable year of 1888. That the MAGAZINE has not been all that could be desired, either by its readers or by those connected with it, goes without the saying. But that it has filled a place of its own, appears from the many kind words received concerning it.

We know the Women's General Missionary Society will wish to see its child, the MAGAZINE, increase in wisdom and stature, but to accomplish this the circulation must be increased. We wish to float the MAGAZINE into 1889 with 5,000 subscribers, and to this end let the many faithful agents of societies, who have done such efficient work, continue their efforts in securing new subscribers, or, what is equally important, obtaining the renewal of former subscriptions. And where agents have not been appointed let societies do so at once. Let us all pull together, and by the help of the Master let us float this enterprise into the new year on the great tidal wave of missionary effort which is setting in from every direction, and let the year of 1889 be a year of years.

It would be impossible to acknowledge separately the many letters of which we are daily in receipt, freighted with good wishes and reminders of scripture promises. These strengthen and cheer us in our work, and the senders are all lovingly and gratefully remembered. They cause us to realize that even, humanly

speaking this work does not rest on four or five persons, but that "The women that publish the tidings are a great host."

While this issue is in press we are moving into newer and better quarters; at least our publishers are, and that means that we go too.

Dr. Robert Stewart, in his news letter, says that within his knowledge not a single native Christian has died from cholera which has prevailed throughout our mission districts in India. May we not regard this as a Merciful Providence, and a real cause for thanksgiving.

DEAR FRIENDS:—Send in your letters written all over with names of subscribers. You would be surprised to know what interesting reading these strings of names make for your committee, as one dear old lady said of the MAGAZINE: "It is the best reading I ever had."

It is hoped that very soon a medical missionary will be found to fill the vacancy caused by the withdrawal of Dr. Elmer Lansing from the Asyoot Station. A young man with a thorough medical education, a mind well stored with Bible truth and a heart full of zeal for the Master's work, would search in vain for a more promising field in which to use his talents.

Rev. J. Stewart Crawford and wife, Mrs. Dr. Crawford and Miss Alice, landed at Beyrout, October 6th, and soon after reached Damascus in safety. They report the Sabbath morning services better attended than ever before, and the Sabbath-school as in a flourishing condition. Also, the women's prayer meeting has been resumed with greater interest than usual.

The annual entertainment of the United Presbyterian Orphans' Home will be held in the Central Rink, Penn avenue, Pittsburgh, Pennsylvania, on the 13th and 14th of December. As in former years supper will be served. There will be an ice-cream and lemonade department, booths for fancy and common-sense articles, fruit and flowers, dolls and home-made candies. All donations of fancy or plain articles can be sent to Mrs. H. C. Campbell, 187 Sandusky street, Allegheny, Pennsylvania, before the 12th, and donations for the other departments to the rink on the mornings of the 13th and 14th.

As the season of "gifts and rejoicing" approaches, let not societies and bands neglect to add their mite to the joy of the poor and needy in their own midst, but also be prompt and generous in sending their annual contributions of boxes, barrels, &c., to our Freedmen's mission. From reliable sources we learn that in all our stations the supply this year is falling far short of the extreme need. In some localities drought, early frosts, &c., have cut short the means of self-support, and "He that feedeth the ravens when they cry" only knows how even the necessities of these people are to be supplied this winter. It is the duty of our societies to look after the temporal needs in these fields which are truly white unto the harvest.

AT the Bridgeton meeting of the International Missionary Union, Rev. J. Hudson Taylor, founder and chief director of the China Inland Mission, a sketch of which we are pleased to give our readers, delighted and edified the meeting. One says: "It was a privilege to come into close contact with his simple faith, burning zeal and glorious experiences of God's care." The following are a few of his utterances: "I still think when God lays a duty on any one it is a very safe thing to obey the divine call and trust in the divine provision." "I have given

up thinking now about *my* faith; I think about God's faithfulness which never fails. Has he said it? then he surely will fulfil it." "The want of funds has never been in my way; I have such a wealthy Father. I felt that God said to me, 'I will attend to the finances, you shall do the evangelizing.' This has relieved me from all care." The opium question came up as it always does at such missionary gatherings. Rev. Taylor testified that the evil was spreading there most frightfully. Little children were learning it; babes suck their mother's finger dipped in opium. The women are taking to it, and it is harder to cure a woman of the opium habit than a man.

Our missionaries, both in the home and foreign field, are earnestly requested to keep the work before the missionary societies by sending whatever is interesting or important to the MAGAZINE. Its pages are especially open to items of general interest or relating to practical work. We must publish what we have, but cannot publish what we have not. If some fields are not heard from it is because they fail to furnish us information. Increased interest will surely be the result of increased effort in this direction.

At the residence of her daughter, Mrs. Dr. Bruce, in Xenia, Ohio, on the morning of November 24th, Mrs. Eliza Beveridge, widow of Dr. Beveridge, and mother of one of our publishers, fell asleep in Jesus. This announcement will bring sorrow to many hearts throughout the United Presbyterian Church. Although Mrs. Beveridge was spared to a good old age, having completed her eighty-first year, and by reason of a fall some years ago was very feeble, yet she was one who never grew old; always cheerful and intensely interested in the current events of the day, she was a companion for the young as well as the aged. Her chief characteristics—those which will at once occur to all who knew her intimately—were her unselfishness and humility. Ever willing and anxious to do "what she could"; always choosing the most laborious duties and those which were the least prominent, she did her work faithfully, quietly and at a great cost often to herself of bodily discomfort and suffering. Truly she has been a "succorer of many," and, as was expressed in the prayer at her funeral, "earth is poorer and heaven richer" for her having passed away.

The funeral occurred on Monday, November 26th, at 3 o'clock p. m., from the Second United Presbyterian church, of which she had long been a consistent and faithful member, the resident ministers acting as pall-bearers. Just as the sun was casting its last rays on the earth, all that was mortal of Mrs. Beveridge was laid to rest beside her lamented husband in Woodland cemetery. The text which formed the basis of remarks at her funeral was felt by every one to be peculiarly appropriate to Mrs. Beveridge as descriptive of her life and death. "For David, after he had served his own generation, by the will of God, fell asleep, and was laid unto his fathers, and saw corruption."

A PROBLEM.

A map, stirring address, papers and appeals, and five hundred and one young men represent the visible instruments of the Missionary Alliance held at Boston October 25, 26, 27 and 28th.

The map illustrated by its colors and figures the problem of a world "having no hope and without God." The addresses, papers and appeals offered a solution of the problem. The five hundred young men typified the agency by which it must be accomplished.

Note the data, apply the solution, send forth the young men and you have grasped the meaning, the purpose and the activities of the Alliance.

Permit me however in a humble way

to particularize just a little (for report I cannot, as space is wanting) and call your attention to two things to which allusion was made at the alliance:

(*a*) That the Orientals have a claim to Christ, special to themselves and stand (in this sense) nearer to the Lord than we do. You may ask how is such possible? His (Christ') nativity, language, manner of living, especially as to his rament, explains this.

It was indeed pleasing to hear how the natives of *India* would question the missionaries about these things, and how agreeably surprised they would be when they discovered that the Christ of the Occident was also, and even more emphatically, the Christ of the Orient, and that he who was made in the likeness of men was not ashamed to call also them his brethren. They the more readily received him because of this very fact. Truly an encouragement to missionary effort among those people.

(*b*) That the "dark continent" (Africa) is *now* claiming our attention more than any other field of labor. It was this land above all others to which Joseph Cook alluded as lending special inspiration to the cause of missions. Remembering therefore the important position *Egypt* occupies in relation to it in many respects, is not our own work manifest and our responsibility evident?

Besides these two particulars, the Alliance demonstrated very forcibly the necessity of God's grace and unity of effort in the cause of missions, the happy results of which were in a small degree felt at the Alliance. May we not prayerfully hope that God's spirit may in a still greater measure, by his vivifying and unifying influences, cement our hearts and hands in this ruling cause of the age?

"The World for Sale," was once the subject of an old poem; has it become a reality? I believe not, for it is purchased by the Son of God. Has it, however, been wholly reclaimed as yet?

AMICUS.

Owing to a removal of our office to more commodious quarters, necessitating considerable of an interruption to work, the MAGAZINE has been delayed a few days this month, something we hope will never occur again.

MARSHALL & BEVERIDGE,
Publishers.

Women's Auxiliary Board, Etc.

THE WOMEN'S BOARD.

SECRETARY'S REPORT.

A presidential election did not interfere with the November meeting, but the customary rain was quite a diversion to those of us who had forgotten that phase of politics and had left umbrellas at home.

Dr. White wrote of the aid promised the Sialkot hospital by both city and government authorities: 2,000 rupees from each, and possibly 2,000 more from the government. Societies and friends have responded so promptly that the Treasurer was instructed to forward $1,000 to India for the hospital.

It will be remembered that the first payment, $1,500, was made in August. Not in a boastful spirit, but with glad hearts, we can rejoice that the "Thank Offering" has been so blessed already.

A member of the Allegheny Presbyterial Association suggested that *now* is the time to get ready for next year's offering. One thing is certain, that the speaker will not forget to follow her own advice.

The Board had the pleasure of a friendly call from Dr. A. G. Wallace, of church extension fame, and learned what parsonages were needed and their cost. It was decided to assume the payment of $2,500 for the Park avenue parsonage, Omaha.

Latrobe, Beaver Run, Second Xenia, Fourth Allegheny, Braddock and other societies had sent boxes to the freedmen.

Another little girl will be supported at Knoxville by the Ladies' Mlssionary Society of Fifth Allegheny. Miss Henrietta Mason has been elected Bible reader at Knoxville, and Miss Sarah Dennison, at Norfolk.

Treasurer's receipts, $1,889.

An application for a charter has been made. It seems to have all the necessary trimmings and twistings without being measured to and from a certain post. When the charter is received, certificates of life membership in the General Missionary Society will be in order. Your name and twenty-five dollars are essential qualifications. Three honorable women are now enrolled. Who comes next?

MARGARET M. SHAW,
Recording Secretary.

RECEIPTS FOR OCTOBER, 1888.

[When not otherwise specified, the money is from the W. M. S. of place named.]

FOREIGN. — Laurel Hill, Pa., $6.50; West Hebron, N. Y., 28; Southern Illinois Pres., 5; Burgettstown, Pa., (for India) 14; Silver Creek, O., 6.45; Huntsville, O., 11.50; Oil City, Pa., 5; Jamestown, Pa.; 7.10; Madison, Ind., 5; Big Spring, Pa., 20; Unity Chillicothe Pres., 10; Springfield, Pa., 15; Newton, Kansas, 5.

SALARIES.—Miss Brown, Monongahela Pres., $200; Miss Wilson, Des Moines Pres., 35; Miss Hogg, Societies 2d Allegheny, 200; Miss Smith, Garnett Pres., 57.40; Miss M. Strang, Southern Illinois Pres., 107.25; Miss Thompson, Muskingum Pres., 125; Miss Given, Indiana Pres., 39.

MISCELLANEOUS. — Willing Workers Mission Band, 2d Allegheny, to support Bible reader at Gurdaspur, India, $40; from same Band to support a little girl in Sialkot boarding school, 20; Clarence, Ia., for Asyoot training school, 5; Cove, Pa., support of Saloma Saadala, native missionary in Egypt, 25; L. F. M. S., 1st Allegheny, for Asyoot scholarships, 50; from same to purchase books for use of the school, 50; Mission Band, Mumford, N. Y., for freed slave girls in Miss Thompson's school, 13.

WOMEN'S HOSPITAL, INDIA.—De Witt, Ia., $5; Clarence, Ia., 3; Braddock, Pa., 25; Y. L, M. S., Chartiers, Pa., 50; Adamsville, Pa., 15.50; Caledonia, Ind., 8.15; Mrs. Madden, New Concord. O., 1; Mrs. McCartney's Mission Band, 6th Allegheny, 20; Little York, Ill., 11.25; Harmony, Pa., 34; White Oak Springs, Pa., 15; Guinston, Pa., 17; Cuylerville, N. Y., 5.38; Y. L. M. B., Sewickley, Pa., 10; Y. W. M. S., 6th Pittsburgh, 50; Oakland, Pa., 25; St. Clair, Pa., 10; a friend in St. Clair society, 10.

HOME.—De Witt, Ia., $12; Laurel Hill, Pa., 3.50; Hookstown, Pa., 16; Putnam, N. Y., 10; Burgettstown, Pa., 14; New California, O., 15; Silver Creek, O., 2.45; 2d Mercer, 29; Oil City, 5; Unity Chillicothe Pres., 7; Mission Band, Sparta, Ill. (special work) 10; Aledo, Ill., 12; Newton, Kansas, 5; West Union, Ill., 5.

W. S. INDIAN BUILDING FUND.—Willing Workers, Richmond, Kan., 5; Stewart Station, Pa., 35; St. Clair Pa., 15; a friend in St. Clair society, in response to Mrs. McBride's appeal, 10.

FREEDMEN. — Summerset, Ia., $18; Hookstown. Pa., 8; Southern Illinois Pres., 5; Willing Workers, 1st Cedar Rapids, Ia., 3.25; Utica, Pa., 5; Newton, Kan., 1; Tingley, Ia. (for L. G. Home) 4.50; Y. W. M. S., 6th Pittsburgh, 25; 8th Pittsburgh, 17; 6th Pittsburgh (for Norfolk Sewing-school) 11.50.

CHURCH EXTENSION AND PARSONAGE FUND,—North Shenango, Pa., $5; Newton, Kan., —; Y. W. M. S., 6th Pittsburgh, 25.

MINISTERIAL RELIEF.—6th Pittsburgh, $25.

ORPHANS' HOME.—Southern Illinois Pres., 9; Shelocta, Pa., 3.35; Oil City. Pa., —.

HOSPITAL, ORPHANS' HOME.—North Shenango, Pa., $5; Y. L. M. B., Chartiers X Roads, Pa., 17; Stone Valley, Pa., 10.47.

WAITSBURGH ENDOWMENT FUND.—St. Clair, $10.

UNDESIGNATED.—Elvira, Ia., $10; Y. L. M. S., 6th Allegheny, 25.

CONTINGENT FUND OF THE W. A. BOARD.—Westmoreland Pres., $5; L. M. S., Shiloh, Ind., 1.

MRS. MARTIN'S MEMORIAL FUND.—Mrs. J. G. Carson, Treasurer, in July, $140; from another source already acknowledged, 1.70. Total—$141.70; sent and received by our Mission Treasurer in India, September 6th, 1888.

E. J. SLOAN, Treas.

PROGRAM FOR MONTHLY MISSIONARY MEETING.

1st—Psalm 102, 9–12, 7s

2d—Prayer.

3d—Bible Reading.—Together with Christ. Introduction.—Many workers, whose plans and ideas may differ, but all unite in that one grand work—Together with Christ. 1st, Ye are laborers with him; 1 Cor. 3, 9. Eph 2, 19. Eph. 4, 11. *a*. The dignity and high calling of the work; Eph. 2, 10. Eph. 1, 17–18. *b*. The promise; Mat. 28, 20. 2d, Suffering with Christ; 1 Tim. 4, 10. Mat. 16, 24. 2 Tim. 3, 12. John 16, 33. 3d, Rejoicing with him; Luke 10, 20. Luke 12, 32. Rev. 19, 7. 4th, Glorified with him; John 17, 22. 1 Cor. 2, 9. Rev. 11, 15.

4th—Reading of minutes and roll call.

5th—An Essay: "What you do, do promptly."

6th—Several prayers and songs of praise. Psalm 67, 1–4, S. M., and Psalm 121, 7s.

7th—Miscellaneous business.

8th—Missionary reports.

9th—Adjourn after singing Psalm 117.

MRS. A. Z. SHARP,
MISS L. WADDLE.

SIDNEY, Oct. 18, 1888.

The 4th Annual Presbyterial meeting of the Woman's Missionary Society of Steubenville Presbytery met at Mechanicstown, Ohio, Oct. 18, 1888.

The president and all other officers being present the program was carried out in full, the sessions being most interesting and instructive, as was testified by the crowded church, notwithstanding the inclement weather. Reports from nine congregations of their work were quite encouraging. The subject of sending another missionary to India was brought under discussion. Miss Martin, daughter of the Rev. Samuel Martin, now in India, was named and two hundred and fifty dollars annually was promptly subscribed towards her maintenance. A marked increase in the cause of missions was manifested, and very earnest prayers were offered by many for the extending of Christ's kingdom at home and abroad. Thanks are due to the Mechanicstown people for the courtesy and generous hospitality extended the association.

Society adjourned to meet at East Liverpool, Ohio, in Oct. 1889.

MRS. J. A. BOTT, Cor. Sec.

SPARTA, ILL., Oct. 4th, 1888.

One of the most interesting, and we believe instructive, meetings of the Southern Ill., Presbyterial Woman's M. S. convened in the U. P. church, Sparta, Ill., Sept. 12th and 13th.

Never before in our history have we felt the "Power and outpouring of the Holy Spirit" to such a degree in our meetings. Would that every woman in the presbytery could attend these meetings and thereby have her soul stirred up to renewed energy and go home willing "to spend and be spent for the Master's use."

"For we are his workmanship, created in Christ Jesus unto good works."

The exercises given by the Mission Band seemed to be duly appreciated. These dear little girls are truly Young Helpers, working earnestly and willingly for the Master. May we soon be able to report a Mission Band in every congregation.

"Employ now the tiny fingers,
Let the children learn the way,
That the lights may be quicker kindled,
And darkness the sooner flee
Many children learn of the Saviour,
Both here and far over the sea."

A committee *was* appointed to revise the constitution and report at next meeting.

The treasurer's report was accepted. This meeting ended our third years' salary to Miss Strang. We collect a year in advance. The treasurer reports us as $47.28 back on this third year. Some of the fourth year's salary has been received already.

A motion was made and carried, after considerable discussion, that we levy a tax of 5 or 10 cts. per member to pay expenses of two delegates to our convention, which meets in Argyle, N.Y., next spring.

The committee on resolutions reported the following:

Feeling as we do, the crying evil of the liquor traffic as it is carried on in this and other lands, coming as it does into our homes and claiming for its victims those near and dear to us,

Knowing also the prevailing desecration of God's most holy day even among those who profess to be followers of the meek and lowly Jesus; and knowing, too, how the demon of impurity is going about in our midst as well as all through the land, seeking whom he may devour, even entering the church of the Living God and leading astray those who before God and man took upon them the most solemn vows of loyalty and consecration, Therefore, Resolved, first that we, the members of the Woman's P. M. S., of Southern Ill. Presbytery, do heartily endorse the principles of the Woman's Christian Temperance Union and especially of those three departments of work, viz., Temperance, Sabbath Observance and Social purity, and whether members of the Union or not, we, as God's children, will work as we never worked before and plead with God in prayer that these terrible evils may be overthrown.

Resolved, secondly, that we most heartily recommend the "Women's Missionary Magazine" to the women of our church as one well worthy their support and careful perusal.

Resolved, third, that thanks are due the good sisters of Sparta for their generous hospitality and tokens of love and sympathy since we have been in their midst.

We then adjourned to meet next April, same time and place as presbytery.

Mrs. F. R. CROTHERS, Pres.

LIDA MCKELVEY, Sec., pro-tem.

(For want of space this report was necessarily abbreviated.—Eds.)

RESOLUTIONS.

ACTION of the Ladies' Missionary Society of the United Presbyterian church of Lyndon, N. Y., October 4, 1888.

WHEREAS, Miss Maggie Chesney, who was an active member of our society and promoted its entertainment and progress by her musical and literary contributions, and by her willing service, has been called away by death, the first to fall of our membership;

WHEREAS, Miss Mina Chesney, who also was an earnest and helpful member and who ever had the prosperity of the society at heart, has been cut down at the opening of a promising young womanhood and

WHEREAS, Mrs. Jannett Turnbull, who was the first president of our society, an efficient and devoted member, and who displayed an eminently self-sacrificing spirit in every phase of life, has gone to her reward: therefore, *Resolved*

1st, That while in the death of these members we sustain a heavy loss, yet we recognize the hand of him that doeth all things well and regard this visitation as an admonition to greater diligence in the Master's cause and to be ever ready for the summons "Give an account of thy stewardship."

2d, That we present a copy of these resolutions to each of the bereaved families and publish them in the WOMEN'S MISSIONARY MAGAZINE and in the home papers.

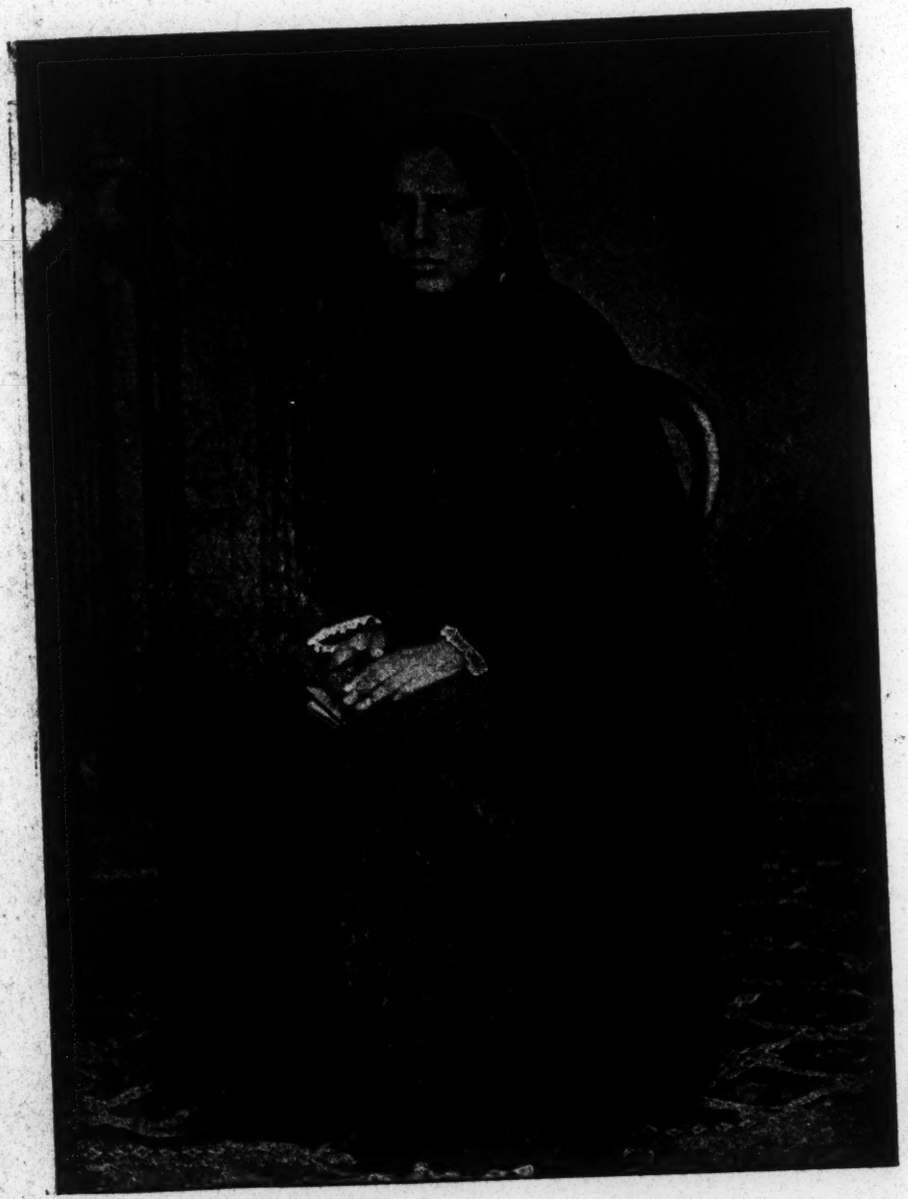
MAGGIE CURRIE,
BELLE M. CAMPBELL,
AGGIE LIVINGSTON,
MARY PARRY THOMPSON } Committee.

IN MEMORIAM.

DIED—At South Kortright, September 26th, 1888, Mrs. Howard Russell.

IT has pleased our Heavenly Father in His all-wise Providence to remove from us a beloved friend and co-worker. Mrs. Russell was among the first to respond to the movement to organize a society for mission work, and has always manifested a deep interest in whatever was presented for benevolent effort. As members of the society, we deeply feel her loss in this removal. We shall miss her cheery presence as well as the willing heart and helping hand, which were ever ready for loving service. Active and energetic as she was, it is difficult to realize that her work on earth is done. Suddenly the summons came. God called her to higher service. We would render this tribute of love to the memory of one whose work with us is ended, recognizing in her death a call for more earnest work for the Master. While we mourn for her, we would bow in submission to our Heavenly Father's will, rejoicing in the assurance that our loss is her eternal gain. "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." Work while it is called today.

MRS. BLAKELY,
MRS. STEVENSON,
MISS RICH. } Com.



MISS KAMEL MOI MOOKERJEE.